A255

पुष्पाञ्जली

ॐ

पूर्वमुख सामवेदनादको विस्तारक

संवर्ताग्नितडित्‌प्रदीप्तकनकप्रस्पर्द्धितेजोरुणं
गम्भीरध्वनि सामवेदजनकं ताम्राधरं सुन्दरम् ।
अर्द्धेन्दुद्युतिलोलपिङ्गलजटाभारप्रबद्धोरगं ।
वन्दे सिद्धसुरासुरेन्द्रनमितं पूर्वं मुखं शूलिन :॥

दक्षिणमुख अथर्ववेदनादको विस्तारक

कालाभ्रभ्रमराञ्जनद्युतिनिभं व्यावृत्तपिङ्गेक्षणं
कर्णोद्भासितभोगिमस्तकमणिप्रोद्भिन्नदंष्ट्राङ्कुरम्
सर्पप्रोतकपालशुक्तिशकलव्याकीर्णवक्षोरगं
वन्दे दक्षिणमीश्वरस्य वदनञ्चाथर्वनादोदयम्

पश्चिममुख ऋग्वेदनादको विस्तारक

प्रालेयाचलचन्द्रकुन्दधवलं गोक्षीरफेनप्रभं
भस्माभ्यक्तनङ्गदेहदहनज्वालावलीलोचनम् ।
ब्रह्मेन्द्रादिमरुद्गणार्चितपदं ऋग्वेदनादोदयं
वन्देऽहं सकलङ्कलङ्करहितं स्थाणोर्मुखं पश्चिमम् ॥

उत्तरमुख यजुर्वेदानादको विस्तारक

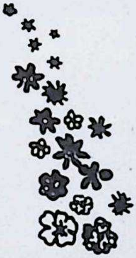
गौरं कुङ्कुमपङ्कगन्धसलिलं व्यापाण्डुगण्डस्थलं
भ्रूविक्षेपकटाक्षवीक्षणलसत् संसक्तकर्णोत्पलम् ।
स्निग्धं बिम्बफलाधरं प्रहसितं नीलालकं सुन्दर
वन्दे याजुषवेदघोषजनकं वक्त्रं हरस्योत्तरम् ॥

ऊर्ध्वमुख ओङ्कारादि समस्त मन्त्रहरूको विस्तारक

व्यक्ताव्यक्तनिरूपितञ्च परमं षट्त्रिंशततत्वात्मक
तस्मादुत्तरतत्वमक्षरपदं ध्येयं सदा योगिभि :।
~~वन्देऽहं परमेश्वरस्य वदनं खव्याप्तितेज~~
ओङ्कारादिसमस्तमन्त्रजनकं सूक्ष्मातिसूक्ष्मात् परम्
वन्देऽहं परमेश्वरस्य वदनं खव्याप्तितेजोमयम् ॥

17/

पुष्पाञ्जली



486th Geeta Gnana Yagna Committee
Bombay 400 058.

First Edition October 1990
3000 Copies

Published by :
486th Geeta Gnana Yagna Committee,
4, Uma Kunj, 110 Model Town,
Andheri (West), Bombay 400 058.

Printed by :
Chintanakshar Graphics
16, Hanuman Industrial Estate
Wadala, Bombay-400 031.
Phone : 411 4932

SWAMI CHINMAYANANDA

A THOUGHT

Young children, tender and delicate, can be bent into ugly shapes of studded growth with sturdy thorns and bitter fruits; or we can train them to be stalwart and flourishing bushes of fragrant flowers.

Train them when they are still young.Later on it may be more difficult. Prayer has been found the most effective and highly productive technique in kindling up the essential beauty and brilliancy inherent in them.

Here are simple prayers. As parents you learn them first and then train your young ones to repeat them. What they thus learn, in their early childhood, especially what has been taught to them by their loving parents, will never leave them.

Love,

Compiled to Commemorate
486th Geeta Gnana Yagna
by
H.H. Swami Chinmayananda
at
Andheri West, Bombay 400 058
from
18th to 25th October 1990.

चित्राहुति (आपोशन)
प्रातः- ॐ ऋतं त्वर्तेन परिषिञ्चामि
अन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु।
(वेदीमा जल छर्किने)
सायं:- ॐ सत्यं त्वर्तेन परिषिञ्चामि अन्तश्चरति
भूतेषु गुहायां विश्वमूर्तिषु (वेदीमा जल छर्किने)

ॐ भूपतये स्वाहा, ॐ भुवनपतये स्वाहा, ॐ भूतानां पतये स्वाहा, ॐ चित्राय स्वाहा, ॐ चित्रगुप्ताय स्वाहा यी मन्त्रले पाँच ठाउँमा चढाउनु र अनि दुई ॐ यमाय, धर्माय स्वाहा भनी चढाउनु ॐ अग्नये स्वाहा (आगोमा हवन गर्नु) अनि प्रत्येकमा जल चढाउनु। त्यसपछि तलको मन्त्रले आचमन गर्नु

ॐ अमृतोपस्तरणमसि स्वाहा।

अलि अलि अन्न पाँच औंलाले लिएर तलको मन्त्रले प्राणाहुति (भोजन) गर्नु

ॐ प्राणाय स्वाहा, ॐ अपानाय स्वाहा, ॐ व्यानाय स्वाहा, ॐ उदानाय स्वाहा, ॐ समानाय स्वाहा, अनि बाया हातको बुढी साहिली र माझी औंला माथाती लगाई वजपालको ध्यान गरी भोजनको अन्त्यमा हातमा जल लिई यो मन्त्रले मौन भएर खानु ॐ अमृतापिधानमसि स्वाहा। शेष अन्न हातमा लिई दक्षिणतर्फ पितृ नीबल[illegible] दिनु भन्ते:

मदभुक्तोच्छिष्ट शेषं ये भुञ्जते पितरोऽधमाः।
तेषामन्नं मया दत्तमक्षय्यमुपतिष्ठतु॥

त्यसपछि मुख धुने [illegible]

खाति मुसारेर अगस्त्यं कुम्भकर्णञ्च शनिञ्च वडवानलम्
आहारपरिपाकार्थ संस्मरामि वृकोदरम् ॥१॥
आतापी भक्षितो येन वातापी च महाबलः।
समुद्रः शोषितो येन स मेऽगस्त्य प्रसीदतु ॥२॥

PREFACE

The system of education in India does not impart any proficiency to understand and appreciate the depth of meaning of **Vedic and Ancient Sanskrit Literature**. The exact significance of meanings of some Sanskrit words cannot be found, understood and realised just by referring to a dictionary. Some of the words are pregnant with meaning and in short try to convey deep valuable experiences of the Seers.

We confess very humbly that we, the members of Chinmaya Study Group, could not at the initial stage, grasp the wisdom poured out by our Rishis, i.e., Seers of various Mantras. We had to strive hard and enquire of several students, friends and guides to help us to elucidate the message behind the various words used in the Mantras. We are grateful to all of them. We are happy to share with all of you, through this booklet, what we have been able to understand and achieve after a long, continuous and strenuous search, which we feel has not yet ended.

First and foremost, our sincere HARI OM (thanks) to Shri Gopal Krishna Modi (lovingly called Gopal Kaka) but for whose unflinching encouragement, consistent guidance, constant help, endless search and support, the publication of this booklet would not have been possible. Yet he maintains that this mission of propagating the **Ancient Truth** is entirely due to the grace and inspiration of Pujya Gurudev.

Our HARI OM is also due to H.H. Swami Purshottamanandji and Br. Loknathji who encouraged and helped us at every step.

We dedicate this booklet at the Lotus Feet of **Pujya Gurudev, H.H. Swami Chinmayanandji**.

We know our limitations, we accept all our shortfalls.

4 Uma Kunj, 110 Model Town,
J.P. Road, Andheri (W),
Bombay 400 058.

Chinmaya Study Group Family
Krishna Jayanti,
13th August 1990.

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Some basic queries explained

What is ‘Om’ ? and why does ‘Om’ precede every mantra ?

‘Om’ or ‘Aum’ is the basis of all sounds; the universal symbol — word for God. ‘Aum’ of the Vedas became the sacred word ‘Hum’ of the Tibetans; ‘Amin’ of the moslems; and ‘Amen’ of the Egyptians, Greeks, Romans, Jews and Christians. Amen in Hebrew means “Sure”, ‘Faithful’. Aum is the all-pervading sound emanating from the Invisible Cosmic vibration (Holy Ghost of Christians); God in His aspect of Creator; the “word” of the Bible; the voice of creation, testifying to the Divine Presence in every atom. Aum can be heard (Anahata) through certain practices during meditation.

‘Om’ is the primordial sound (i.e. the sound which took place at the time of the Creation of the Universe — Also refer to the modern “Big Bang theory of creation of Sir James Jeans). Every mantra thus begins with “Om”.

Why is the Peace Invocation i.e. “Shanti” repeated thrice after every Shanti Mantra ?

No peace invocation is concluded without repeating or invoking Peace (i.e. Shanti) thrice. The three repetitions are, it is explained by the Acharyas, addressed to three groups into which all the probable obstacles,in the study of the scriptures, can be classified.

The three categories of obstacles are :—

1.	Cosmic (God-sent) i.e. Adhi-Daivika or Heavenly wraths or from unknown objects :	From Nature; the thermic or dynamic forces such as earth-quake, lightening, thunder, excessive rain, extreme cold or heat etc.
2.	Phenomenal i.e. Adhi-Bhautika or	From objects like fire, floods, landslides, venomonous reptiles

	cruelties from known objects outside us :	(snakes), wild beasts, thieves, robbers, environmental disturbances such as human foes, men fighting, shouting, blowing of horns, ringing of bells & telephones, late comers disturbing the Dhyan etc.
3.	Purely subjective i.e. Adhyathmika or from our own selves — obstacles arising from our own body, mind & intellect	Body ailments, inertia, insincerity, lack of faith resulting in doubts, lack of concentration, agitation of mind — physical or mental and such other disturbances that arise from our own negativities.

Before starting our study, prayer or any other auspicious act, we should sincerely pray that our co-operative effort (at the study of the scriptures such as Upanishads or other subjects) may not be obstructed by any force belonging to any of the above mentioned three groups of hinderances.

"Tree-Taap" (त्रिताप) at the grosser level means the hardship at three stages of life i.e. at the time of birth, sickness and old age.

What is a Stuti Sloka and a Stotra ?

A single verse praising the merit or merits of the Lord in any form that a 'Bhakta' has observed and experienced is called a "Stuti Sloka".

A group of such 'Stuti Slokas' is known as a "Stotra". Therefore in a Stotra, the 'Bhakta' pours forth spontaneously not only his sentiments & love from the depth of his heart but also gratitude for the grace of the Lord bestowed upon him. A 'Stotra', thus, is a powerful out-flow of emotional feelings. It must be remembered that in a 'Stotra', emotions are of greater importance than mere rationality, yet there is nothing irrational.

The best rational genius of the most learned & rational scholars of all ages, have been put to maximum strain while narrating & commenting on the time-accepted 'Stotras' like 'Siva Mahimna Stotra', 'Vishnu Sahasranama' and 'Saundarya Lahiri' etc. Different Stotras have been interpreted differently by different scholars, each one picking out a unique facet of the Truth in the light of his penetrating genius & subjective experiences.

One special requirement of any Stotra is that it must be recited aloud, according to its meter so that the resonance takes full possession of the body, mind & intellect of the person reciting as well as the persons hearing.

Who is Bhagwan ?

The purpose behind this clarification is that some enthusiastic followers, out of their blind emotions, use a superlative term like "Bhagwan" for a preacher. This is the result of their vague thinking and lack of proper understanding of the exact meaning of this word. Bhagwan has been clearly defined & explained in the Sanskrit literature which clarifies not only the exact meaning but also several aspects and qualifications.

The exact definition is as under :—

Bhagwan is,

1. One who knows, the cause of creation and destruction, the reason for the birth & departure of Jiva, the exact period Jiva has to remain on this earth due to his Karma.
2. One who knows both Vidya & Avidya.
3. One who owns (possesses) the Totality of :—

a) Splendour	(ऐश्वर्य)
b) Power	(वीर्य)
c) Glory	(यशः)

4. One, who is the possessor of (**all**) the 'Vibhutis' i.e. (Super human power which consists of eight faculties(सिद्धि)given below :—

i) अणिमा — i.e. as small as an atom & thus may be invisible.
ii) लघिमान — i.e. to become small.
iii) प्राप्तिः — i.e. acquisition & conversion or transformation.
iv) प्राकाम्यं — i.e. freedom of will, irresistible will.
v) महिमा — i.e. greatness, largeness in size, glory.
vi) ईशित्वं (त्वं) — superiority, greatness — one of the attributes of Siva.
vii) वशित्वं (त्वं) — i.e. power to subjugate or control & enslave.
viii) कामावसायिता — i.e. all desires which result in culminated fulfullment.

These are the eight Siddhis.

5. One who possesses :—
   a) Knowledge (ज्ञान) and
   b) Who is not attached (अनासक्त)
6. One who is beyond the cause of three miseries i.e. physical, intellectual & spiritual.

The word "Ishwara" (ईश्वर) is normally used in Sanskrit literature, as an indicator of Lord Siva. In ordinary parlance, it is used to indicate someone who is as powerful as a king. In Vedanta, it is the projecting power of Brahman which is responsible for creation, sustenance & destruction of the universe.

What is a Prarthana ?

Prarthana is a request in prose or poetry for the fulfilment of any desire which may be wordly or spiritual. For example the wordly gains are desire for :—

i) Wealth धन
ii) Food & grains धान्य
iii) Cattle पशु (material possessions)
iv) Progeny पुत्र-सन्तान
v) Long life दीर्घ आयु etc.

The spiritual desires could be the attainment of :—

i) 'Swarga' (Heaven) स्वर्ग
ii) 'Siddhis' (Supernatural powers) सिद्धि (See 4 above).
iii) Absence (exemption) from Re-birth &
iv) Moksha

'Swarga' is that state of happiness which endures till the fruits of the 'Punyas' (result of good deeds) are not totally exhausted. After that the Jiva has to return to the mortal plane (i.e. Karma Bhoomi).

The pain of birth & similarly the thought of death is frightening & both these are inseparable concomitants. Thus the Sadhaka, to avoid both these prays for release from both these stages. At this stage, he feels that he will be residing near the Lotus feet of the Lord and will be able to enjoy constantly the pleasure of having the Darshan of the Lord without interruption.

Moksha is a stage where the Jiva acquires release from all desires (Vasanas) which is the cause of re-birth and pain. The fulfilment or the non-fulfilment of the desires is the cause of all pain.

Prarthana is an expression of faith & confidence of the devotee in his 'Isht Devata', whom the devotee believes to be all powerful & capable of pulling him out of the crisis. It is the devotee's belief that his prayer will be answered and he has the right to seek help from his Master, Friend, Parent Beloved — whatever be his relationship with his 'Isht Devata'.

Shree Vallabhacharya — the founder of the Vishisht Advaita philosophy, however, sounds a note of caution. He maintains that a devotee should not resort to this technique at all because the Lord knows the devotees' problem and will surely come to his help when the opportune time arrives and when he deserves His help. Here he says as under :-

एवं सदा स्म कर्तव्यं स्वयमेव करिष्यति
प्रभुः सर्व समर्थोहि ततो निश्चिन्तताम व्रजेत् ।।

What is a Mantra ?

मननात् त्रायते इति मन्त्रः i.e. That which uplifts by constant contemplation is "Mantra".

Here the contemplation is not only of the words and their under meanings, but also of the total sense, direct & indirect, implied by the words on their original roots upto the wide and variagated usages of the past several centuries.

Besides the meaning part, there is a greater emphasis on the sound and its resonance created in the mental recesses of the devotee who is chanting the Mantra. Thus, it is not always that the Mantra has a specific meaning. Sometimes, we find that Mantras, which outwardly indicate no meaning at all e.g. The Ganapati Mantra — 'Om Gum', "ॐ गं", but their resonance is very effective. It is also true of "Beej Aksharas" as Mantras.

In Shrimad Bhagwad Geeta (Chapter X-25) Lord says: "यज्ञानां जपयज्ञोऽस्मि" i.e. of all Yagnas, I am the Japa Yagya." In Geeta the word "I" does not mean the Lord Krishna who was in flesh & blood but that always refers to the Supreme Power — which is the cause of all causes.

The Japa Yagna can be performed in the following manner :-

1. *Likhit Japa :*— i.e. by writing a selected Mantra in a book regularly. This has to be done at a fixed preselected time, at the same fixed place. The number of times the Mantra is to be written too is predetermind i.e. fixed. If, for some reason beyond the control of the devotee, there is a shortfall in numbers on a particular day, it should be made good on the following day.

Mantra can be selected on the basis of "Kula" or family or the "Sampradaya" i.e. the sect in which a person is born. Failing this a devotee can select a Mantra as per his aptitude, capacity & choice.

2. There are certain Mantras which can be chanted loudly and also in a group. This loud group-chanting increases the potency of the Mantra manifold. Community chanting which is always loud helps a new entrant in the process of upliftment, as a result of cummulative effect of resonance & vibrations.

When a devotee is mentally or emotionally disturbed, his peace can be restored by a loud chanting of his selected mantra.

3. A more effective method of Japa is to murmer in such a manner that the sound reaches only the ears of the utterer i.e. Japist.

4. A still more effective method is where no sound emanates from the mouth nor is there any movement of lips or the tongue. The body has to be steady in every case. Swami Sivananda emphatically states that silent Japa is 10,000 times more effective than the loud Japa.

Mantra by a Guru

According to conventional tenents, duty of the Sadhaka is to try and develop his Sadhana. It is a confident assurance that when the proper time comes, the Guru will automatically arrive and search him out. Sometimes, we find that it is the destiny which guides kindly the devotee towards his Guru. Therefore, the devotee should never think of searching a Guru.

Further the Guru Gita clearly forbids us to evaluate the merits & demerits of our Guru because the small eyes of a devotee cannot see in totality the real merits. The fact is that a devotee gets what he deserves.

When a mantra is given by the Guru, the Guru adds a divine potency to that mantra. It becomes more effective and thus helps the devotee in his elevation faster. Such a mantra cannot be divulged to a second person nor has it to be uttered loudly. A devotee, to derive maximum benefit from a Guru Mantra, must have unflinching faith in his Guru & the mantra.

Method of beginning Japa of a Mantra :

When the desire to start 'Japa' is settled in the mind of a novice and he has himself selected the Mantra of his choice, to ensure steady progress, he should strictly observe the following rules :-

1. Select a proper time — which should be observed without break.
2. Select a quiet place — exclusively reserved for Japa — preferably it should not be used for any other purpose.
3. Select a comfortable "Asan" — a seat which should be exclusively used for Japa/Pooja only.

The best time for Japa is "Brahm-Mahurat" which is 6 ghatis before sunrise. Each ghati has 24 minutes. In India, Brahm-Mahurat falls between 4.00 and 6.00 am.

While sitting one should face preferably the east or the north. If, however, it is not possible, a temporary deviation can be made according to the circumstances.

For achieving mental cleanliness, the devotee should start with physical cleanliness. Therefore, before beginning the Japa, he should take a bath & put on fresh clean clothes. Silk clothes help in vibrations. However, a bath is not a must if a devotee has no arrangements — say while travelling or if he is ill. But, regularity is a must for progress. A very important pre-requisite is an absolutely steady posture. All this will help in achieving concentration.

Inspite of the above, the initiate has to acquire certain discipline & one of the disciplines is to sit quietly & steadily in a contemplative mood and to start thinking & analysing. At that stage, he is rather immature & his potential capacity in unknown. Therefore, by a process of elimination, he has to find out the direction in which he can contemplate comfortably without agitation & without any fear of assault of doubt. At such a stage, the initiate is allowed to try his hands at different methods & even different deities & different Mantras.

General

The Mantra may or may not be in a specific meter but the method of their utterances is laid down strictly in the scriptures. The stotras are in a certain meter and their meters have to be understood & uttered as per the rules. Most of the meters are melodious & can be sung in **rhythm**, yet to indicate the proper method of recitation, the Vedic texts have a method of notation :-

उदात्त, अनुदात्त, स्वरित, प्लुत

This can be taught orally by a capable Shastri. It is not necessary to go into further detail about it here.

We have often heard from the so called intellectuals that the whole concept of the Mantra & its effects is illogical and, therefore, unbelievable. For accepting the efficacy of Mantra, they demand an eye witness proof or another proof which they can themselves verify. Although all proofs are verifiable, this verification depends totally on the capacity, Sadhna & stage of advancement of a devotee. It must be remembered that an exhibition of the powers of the Mantra just for the sake of exhibition is prohibited by the Shastras. If at all any use of any Mantra is to be made, its purpose has to be self-upliftment or giving relief to a suffering innocent person. This creative power is given only to a few deserving or gifted persons. And to achieve the same, Sadhaka has to be totally selfless. In short, this is not a matter worth ridiculing.

P.S. : If same friends have any other additional queries of this nature, they are requested to communicate with us, to expand our search for Knowledge.

1. दैनिक प्रार्थना

(i) Early Morning (on getting up) :—

करार्ग्रे वसते लक्ष्मीः, करमूले सरस्वती।
करमध्ये तु गोविन्दः, प्रभाते करदर्शनम् ॥

Transliteration

Karaagre Vasate Lakshmeeh,
Karamoole Sarasvatee;
Karamadhye tu Govindah,
Prabhaate Karadarshanam.

Word Meaning

कर –	Palm (complete)
अग्रे –	at the tips (of all the fingers)
वसते –	resides
लक्ष्मी –	Lakshmi — Goddess of Prosperity
कर –	Palm
मूले –	at the base of
सरस्वती –	Saraswati — Goddess of Knowledge
कर –	Palm
मध्ये –	Centre
तु –	Indeed
गोविन्दः –	Govinda — Lord Krishna, Controller of Senses
प्रभाते –	In the morning
कर –	Palm
दर्शनम् –	see with reverence

Meanings

On the tip of the fingers resides Goddess Lakshmi,
On the wrist resides Goddess Saraswati,
In the centre of the palm resides Lord Govinda Himself,
Every morning one should look at the palm with reverence.

Explanation :

Most of our actions are performed by hands. The main performing instruments of hand are palm and fingers. Tips of the fingers are the foremost parts which are most sensitive & useful and are to be brought into use for touching, tasting, eating, writing etc. The word Laxmi means prosperity which compulsorily has to be shared with the members of the family, community & society. According to Shreemad Bhagwad Geeta (Chapter III —Sloka-12), a person who does not share prosperity with others & tries to enjoy alone, is a thief. Bhagwad Geeta also ordains that **Yagna, Daan & Tapa** are essential karmas which should never be abandoned. In this **kriya** of **Daan**, in the physical act of giving, the fingers are the foremost instruments. Laxmi, therefore, is said to reside in the fingers.

The word "Saraswati" indicates knowledge or learning. It is not a parrot like recitation but true knowledge which helps attain salvation. The end of the palm below is "Mani-bandh" — the wrist. Here throbbing of the main artery (i.e. pulse) is most prominent. This main artery (i.e. pulse) is the barometer of ascertaining different characteristics ('Gunas') i.e. **Sattwik, Rajasik & Tamasik corresponding to Vaat, Pitta & Kuff** of an individual. Only after understanding the true characteristics of a particular person, he can be guided to take, a particular treatment for his physical well-being and correct road which is most suitable to his **Prakriti** for his **Sadhana**.

For starting all physical actions, the base is the wrist and the Vedas prescribe that no action should be performed without proper & complete knowledge. Knowledge should, therefore, be the root of all our actions. And knowledge is **Saraswati** which is said to reside in the root of the palm (i.e. wrist).

Between the two extremes — Laxmi & Saraswati — is the centre of the palm which is the abode of "Govinda". This centre of the palm is our **Kuru-Kshetra** where we receive the fruits of our action i.e. **Karam-phala** . The lesson to learn is that God gives at the proper time the **"phala"** of our good & bad actions and these must be accepted with equanimity as the Grace of the Lord i.e. with **"Prasaad-buddhi"**. Here there is very subtle twist — both — the giver & the taker is one & the same i.e. **Govinda** Himself and we are merely the instruments. We must always keep this in mind while performing actions.

At the physical level, palm is surrounded by seven planets i.e. Mount of Moon, Venus, Jupiter, Saturn, Sun, Mercury, Mars (positive & negative). Unless all the seven planets work in close co-ordination, no proper action like **"Pooja"**, **"Archana"** etc. can be faithfully performed. The sadhak has to be totally aware of all his actions because the fruits depend upon the merits & demerits of these actions. Sadhak is, therefore, advised to observe his palm every morning, to be aware of his personal weaknesses to initiate action to eliminate them.

(ii) Before getting down from bed :—

समुद्रवसने देवी पर्वत स्तन मण्डले ।
विष्णुपत्नि नमस्तुभ्यम् पादस्पर्श क्षमस्व मे ।।

Transliteration

Samudra-vasane Devi Parvat Stun Mandle,
Vishnu-patni Namas-tubhiyam
Paadsparsh Kshama-sva Mey !

Word Meaning

समुद्रवसने –	Clothed by the Oceans	विष्णुपत्नि –	Consort of Lord Vishnu
देवी –	Goddess	नमस्तुभ्यम् –	I bow to thou
पर्वत –	Mountains	पादस्पर्श –	act of touching by feet

स्तन – Breasts
मण्डले – area
क्षमस्व – (Please) Pardon
मे – mine

Meaning

O ! Goddess earth, I bow to thee, who is clothed by all the oceans, and whose area of breasts are the mountains, who is the consort of Lord Vishnu, please pardon me for my touching you with my feet.

Explanation

According to Hindu mythology, Goddess Laxmi came out of the ocean at the time of **Samudra-Manthan** . Ocean is thus described as father of Goddess Laxmi, who protects her modesty as 4/5th of the earth (land) is covered by the water of the ocean. A few taller regions of the land i.e. mountains are befittingly described as breasts of the mother earth.

Laxmi is the consort of Lord Vishnu. She came out of water. As liquid cannot produce solid form, Goddess Laxmi came out of the solid base of the ocean which is earth. Goddess Laxmi is, therefore, Mother Earth. This prayer is, thus, addressed to that Mother Earth.

(iii) Before Studies :—

सरस्वति नमस्तुभ्यं, वरदे कामरूपिणि ।
विद्यारम्भम् करिष्यामि, सिद्धिर्भवतु मे सदा ।।

Transliteration

Saraswati namastubhyam,
varade kaamroopini;
Vidya-arambham Karishyaami,
Siddhir bhavatu mey sadaa.

Word Meaning

सरस्वति –	Goddess of Knowledge
नमः –	I bow down
तुभ्यं –	To you
वरदे –	Giver of blessings
करिष्यामि –	I am doing
सिद्धिः –	accomplished, Perfection

काम रुपिणि –	Who is all our desires incarnate (Desires which are according to the injection of Dharma)
विद्यारम्भम् –	Commencement of Studies
भवतु –	may be
मे –	mine
सदा –	Always

Meaning

Oh Goddess Saraswati, my humble prostrations unto Thee, who are the full-filler of all my wishes. I start my studies with the request that Thou will always bestow Thy blessings on me, (so that I achieve perfection).

(iv) Mantra in praise of Tulsi :—

नमः तुलसी कल्याणी, नमो विष्णु प्रिये शुभे ।
नमो मोक्षप्रदे देवी, नमः सम्पद् प्रदायिनी ।।

Transliteration

Namah Tulasi Kalyäni
Namo Vishnu Priye Shubhe,
Namo Moksh Pradë Devi
Namah Sampad Prdayanï.

Word Meaning

नमः –	I bow
तुलसी –	Tulasi
कल्याणी –	Giver of boons
नमो –	I bow

मोक्षप्रदे –	Bestower of Salvation
देवी –	Goddess
नमः –	I bow

विष्णु प्रिये · Beloved of Vishnu
शुभ – auspicious
नमो – I bow
सम्पद् – Wealth
प्रदायिनी – Bestower

Meanings

I bow down to "Tulasi", who is the giver of boons (mental & physical health). I bow down to the auspicious beloved of Vishnu. I bow down to the Goddess Tulasi who is the bestower of Salvation and *(also bow down to)* the bestower of wealth.

Explanatory notes :

Kalyani :- Tulasi plant is considered to be blessed (Kalyani — (कल्याणी) because of several illustrious qualities. Normally poisonous snakes even mosquitoes do not come near the Tulasi plant because some sort of fragrance is emitted by the plant. The leaves as well as roots of this plant have great medicinal value for several kind of diseases, like fever, cold, malaria etc. The wood of this plant is used for **'Mala'** i.e. a rosary for worship of Lord Vishnu and when worn (in the neck), it cures & prevents diseases of the throat. Even the bark boiled in water acquires great medicinal properties. The flowers of the plant — both fresh & dried are found to be very useful for fighting chronic & high fever.

Vishnu Priye :— Tulasi has been rightly described here as the auspicious beloved of Lord Vishnu, because Lord Vishnu is the preserver of the Creation & Tulasi effectively helps to preserve the health of the human beings and animals as well as the top soil of the earth by not allowing it to be washed/blown away by rains & winds.

Moksh Prade :— Tulasi is the bestower of "Moksh" because by keeping the body healthy, it keeps the mind healthy and free of worries — Thus giving us an opportunity to mentally concentrate on worship for long periods without any physical discomfort. Healthy mind can reside only in a healthy body.

Sampad Pradayani :— Amongst several kinds of acquisitions which are cummulatively called "Sampathi" are a healthy body, a clear mind, awareness of all our duties and right living for Dharma, Arth, Käma & Moksh which alone can lead to salvation — the ultimate Goal of Jiva — of all of us.

(v) Before Meals :—

ब्रह्मार्पणं ब्रह्म हवि, र्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ।।

source : Shrimad Bhagwad Geeta IV-24

Transliteration

Brahma'rpanam brahma havir
brahmägnau brahmana hutam
brahmai'va tena gantavyam
brahma karma samädhinaa

Word Meaning

ब्रह्म –	Brahman	ब्रह्म –	Brahman
अर्पणम् –	the oblation — offering	एव –	only
ब्रह्म –	Brahman	तेन –	by him
हवि –	the clarified	गन्तव्यम् -	shall be reached
ब्रह्माग्नौ -	the fire of Brahman	ब्रह्म –	by the man who is absorbed
ब्रह्मणा –	by Brahman	कर्म –	in action which is
हुतम् –	is offered	समाधिना	Brahman

Meaning

Brahman, Itself is the oblation (offering, pious donation); Brahman, Itself is the clarified butter etc. constituting the offerings; by Brahman Himself is the oblation poured into the fire of Brahman; Brahman verily (in truth) shall be reached by him who always sees Brahman in all actions.

Explanation :

Every Yagna (action) has 4 essential factors i.e. 1. deity invoked to whom oblations are offered; 2. Fire in which offerings are poured; 3. Material things that constitute the offering; and 4. the individual performing the Yagna.

To a Perfect Sage, all Yagnas arise from Brahman, in which Brahman-the Truth, is the performer; offering Brahman-the material, to the sacred fire which is nothing other than Brahman. Here all the 4 factors are nothing but the manifestation of Brahman, as all waves are nothing but the ocean. The suggestion is that even at the moment of natural enjoyment, we should see the substratum and not forget the great Truth, which is Brahman.

This sloka is from Sreeemad Bhagawad Geeta IV-24. The Lord is impressing upon the mind of Arjuna, who is under a cloud of dejection that in this Universe everything is Brahman and that a continous Yagna — sacrifice in the form of different kinds of action is going on. No-one, no material, nothing is different from another. Thus if the whole life is a Yagna, even the act of eating is a part of the Yagna. Eating is not for enjoying food but to sustain the body with which actions to fulfill the desire of the Lord are to be performed. Thus taking food becomes a sacred ritual & has to be performed with a sense of reverence of the sublimity of the act.

(vi) Before evening lights :—

शुभं करोति कल्याणमारोग्यं धनसंपदः ।
शत्रु बुद्धि विनाशाय, दीप ज्योतिर्नमोऽस्तु ते ।।

Transliteration

Shubham Karoti Kalyaanam
aarogyam dhana-sampadah:
Shatru buddhi vinaashaaya
Deepjyotir namo'stu te

Word Meaning

शुभं –	Befitting, auspicious	कल्याणम् -	Blessed, fortunate
करोति –	may do	आरोग्यं –	bestow good health (free of disease)
धनसंपदः –	riches & material possessions	दीप –	lamp
		ज्योतिः –	light
शत्रु –	Enemy	नमो –	My prostration
बुद्धि –	Intelligence	अस्तु –	be to
विनाशाय –	for the destruction of	ते –	You.

Meaning

I prostrate to that (lamp) light, which brings the brilliance, the auspiciousness, the health, the wealth and possessions, for the destruction of my enemy in the form of ignorance (bad intellect which is the enemy of Good).

(vii) Night prayer before sleeping for forgiveness :—

करचरणकृतं वाक्-कायजं कर्मजं वा,
श्रवणनयनजं वा मानसं वाऽपराधम्।
विहितमविहितं वा सर्वमेतत् क्षमस्व,
जय जय करुणाब्धे श्री महादेव शम्भो ।।

Transliteration

Kara-charana-kritam vaak-
kaayajam karmajam vaa,
Shravana-nayanajam vaa
maansam vaa (a) paraadham :
Vihitam-avihitam vaa
sarvam-etat kashamaswa,
Jaya Jaya karuna-abdhe
Shree Mahaadeva Shambho.

Word Meaning

कर –	Hand
चरण –	Feet
कायजं –	body
कर्मजं –	born out of action
वा –	and/or
श्रवण –	by hearing
नयनजं –	seeing
वा –	or
मानसं –	mental
वा –	or
अपराधम् –	wrong action — fault
विहितम् –	ordained
अविहितम् –	un-ordained
वा –	or
कृतं –	Done
वाक् –	Speech
सर्वम् –	all
एतत् –	that
क्षमस्व –	Please give
जय जय –	Glory to
करुणाब्धे –	Ocean of compassion
श्री महादेव	Lord of Lords — Siva
शम्भो –	Lord Siva — who bestow his grace (blessings) inspite of my weaknesses

Meaning

O ! Lord of Lords (Siva), who is ocean of mercy & always ready to bestow his blessings inspite of my weaknesses (i.e. Shambho), please forgive me for any action done by me with my hands, or feet, or speech, or hearing, or seeing or through body and mind. I also ask for forgiveness for doing the ordained deed incorrectly or not doing what was necessary. Glory be to you.

2. प्रातः स्मरण स्तोत्र

Background :

In the early morning, our minds are fresh & peaceful and that is the time when we have to understand the cause & purpose of our birth where the ultimate end is the salvation of the soul. For that purpose, during the day, we will have to make sincere efforts to understand & practice the Truth enunciated in the Vedas. This can be done by remembering the Lord, by constantly contemplating on the Lord & humbly bowing to the All Pervading Grace of the Creation.

These three & a half verses by Acharya Shankara are worth tons of gold. In these slokas the master exhorts us to think every morning (when the mind is fresh & clear) about the fundamental principles of Vedanta. The master is aware that the new disciple is a bundle of ignorance due to lack of spiritual experience & true knowledge. He also is aware that the new disciple believes everything that he sees & hears and feels that he is a capable of understanding the Reality.

Instead of brutally telling him that he is an ignorant person, the master starts very slowly & explains that if he thinks that his body consisting of five elements is the Brahman, he is basically wrong because the Brahman or Atma is not the body at all. This is the primary delusion demolished in the first verse.

The master, realising that the first statement will arouse the new disciple to think more closely & deeply, goes forward & tells him that searching the Atma or Brahman is not a feat that can be achieved by mental & intellectual gymnastics nor are the limited experiences achieved by the intellectual gymnastic such that they can be described through forceful & correct terminology with the help of speech.

What the master is trying to impress upon the new disciple is the important fact that the search of the Brahman or Atma is not a subject matter of intellectual investigation at all. Thus whatever inferences the new disciple has till then drawn are rather limited and no where near the ultimate Truth. The master further desires to tell the new disciple that this intensive search, when results into realisation, will create a situation where if the true realisation is achieved, it cannot be expressed in words, because it is just an experience which baffles all the words contained in the dictionary, that is the limitation of the language. The master enunciates this in the second verse.

In the third verse, the master pointedly draws attention of the disciple, who has received some instructions, that the need is to remove the darkness of Ignorance & the basic reason for this is that where the light of knowledge falls, the darkness of Ignorance is automatically destroyed. In describing this light of Brahman, the master uses the choicest possible words calling Him Supreme, the Infinite, the Eternal. Thus he also reinforces the need to remove the darkness of Ignorance because this darkness of Ignorance creates many illusions like the false super-imposition of the snake on just what is a simple rope.

The first result of seeing the snake is generation of fear in the heart of the person. This fear paralyses the intelligence & prevents clear thinking on the part of that person. This fear and such other negative attitudes are all a result of Ignorance in a very subtle manner &, therefore, this Ignorance and other such false notions have to be removed, not with the help of body, mind and intellect, but by the study of scriptures which alone can lead to direct realisation.

(i) At Dawn I Meditate

प्रातः स्मरामि हृदि संस्फुरदात्म तत्वं
सच्चित् सुखं परमहंस गतिं तुरीयम् ।
यत् स्वप्न जागर सुषुप्तिमवैति नित्यं
तद् ब्रह्म निष्कलमहं न च भूतसंघः ।। १ ।।

Source : Adi Shankara Stotram.

Transliteration

Pratah Smarami Hrudi
Samsphurad-atma Tatvam
Sat Chit Sukham Parama
Hamsa Gatim Tureeyam
Yat Swapna Jagara Sushuptamavaiti Nityam
Tad Brahma Nishkalam aham
Na Cha Bhootasanghah

Word Meaning

प्रातः –	At dawn
स्मरामि –	I remember (bring to mind)
हृदि –	Heart (not physical)
संस्फुरत् –	Throbbing (shinning)
आत्म –	(due to power of) Self
तत्वं –	Essence, Reality
सत् –	Truth, Existence
चित् –	Consciousness
सुखं –	Bliss, Happiness (ultimate)
परमहंस –	Param Hans*
गतिम् –	acquiring that stage or condition
तुरीयम् –	Fourth stage beyond waking, dreaming & deep-sleep where after correct knowledge, the Sadhaka realises that he is identical with the Supreme Soul (Brahman)
यत् –	That which
स्वप्न –	Dream
जागर –	Waking
सुषुप्तिम् -	Deep-Sleep
अवैति –	Who knows in depth (illumines)
नित्यं –	Constant (ever)
तद् –	That
ब्रह्म –	Brahman
निष्कलम् –	Steady & Pure, partless
अहम् –	me (I am)
न –	not
च –	and
भूतसंघ -	Combination (assemblage) of five primary elements e.g. Aakash (ether), Vaayu (air), Agni (fire), Jal (water), Prithvi (earth)

Meaning

At every dawn, I remember in my throbbing heart (Enlivened with consciousness) that I am that Reality which is the embodiment of Truth, Consciousness & Happiness and which is the ultimate (aim & object) Goal of the great ascetics who are on the Paramhans path, who is beyond the first three stages of waking, dreaming & sleeping & after acquiring correct knowledge has realised that I am identical with the Supreme Soul & know in depth that I am that Constant Brahman, which is Eternal (steady), Pure (unpolluted & transcendent) and not a assemblage (combination) of (the five) gross primary (material) elements.

* Param Hans is an ascetic of the highest order, one who has controlled & subdued all his senses by abstract (on the fundamental points) meditation.

(ii) At dawn I contemplate

प्रातर्भजामि मनसा वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण ।
यं नेति नेति वचनैर्निगमा अवोचः
तं देव देवमजमच्युतमाहुरग्रयम् ।। २ ।।

Source : Adi Shankara Stotram.

Transliteration

Pratah Bhajami Mansa Vachasam-agamyam
Vacha Vibhanti Nikhila Yad-anugrahain,
Yam Neti Neti Vachnai Nigama Avochuh
Tam Dev-devam ajam achyutam-ahu-agrayam.

Word Meaning

प्रातः –	At dawn	वचसाम् –	With the help of speech
भजामि –	I worship (pray)		

मनसाः –	Mentally, with the help of mind
वाचः –	speech
विभान्ति –	becomes manifest
निखिला –	Totallity — all
यद् –	whose
अनुग्रहेण -	By blessing
यं –	That, whom
न –	Not
इति –	This
वचनै –	By words
निगमा –	Vedas (Scriptures)
अगम्यं –	Beyond the reach of, Unknowable
अवोचुः –	To speak of
तं –	That
देवदेवम् –	God of all gods
अजम् –	Unborn, Eternal
अच्युतम् -	Impossible to displace
अहुः –	described as
अग्रयम् –	Leader, Supreme, First Foremost, Chief.

Meanings

At dawn, I worship Him who is beyond mind & speech (cannot be understood by the help of mind) but because of whose grace the totality of speech* becomes manifest. That which is indicated by the Vedas by the words "Not This" "Not This", That God of gods who is Unborn, who is Impossible to Displace and who is Supreme.

Explanation :

* Speech is called 'वाचाः' 'Vacha' in Sanskrit and is of four kinds. The topmost or basic quality of speech is परावाक् 'Paravak' where realisation (अनुभूति) is by direct experience of Reality. Then comes the पश्यन्ति वाक् 'Pashyanti Vak' i.e. that which is seen (by the mental eye) by the Rishis & Seers. It is at this stage that the Seer feels that having seen & enjoyed the Bliss of this experience, he should share it with others, instead of merely keeping it to himself. In an effort to express what the seer has seen, a certain effort has to be made not only to select appropriate words, sequences and the logic, but that effort also extends to many directions. This is the third stage which is called मध्यमा (Madhyama). Having selected the

medium, Seer is in a fit condition to express this experience through the vocal chords. At this stage it becomes 'वैखरी' (Vaikhari) i.e. an articulate utterance of a subjective experience.

The words selected here for expression are perfect in the case of Seer because of his intense Sadhna & the Grace received by him as a consequence of his Sadhna. Ordinary mortals, because of the absence of this Sadhna & the consequent Grace, fumbles & gropes for appropriate words and find it extremely difficult to express in appropriate words even their ordinary insignificant experiences. This highlights the difference in the "Vaikhari Vak" of the Rishi & the ordinary mortals' expression.

This is where the supremacy of Sanskrit Language (Daivi Bhasha) comes to the fore by presenting gracefully the highest metaphysical literature, where all other languages miserably fail.

(iii) At dawn I bow :—

प्रातर्नमामि तमसः परमर्कवर्णं
पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।
यस्मिन्निदं जगदशेषमशेष मूर्तौ
रज्ज्वां भुजंगम इव प्रतिभासितं वै ।। ३ ।।

Source : Adi Shankara Stotram.

Transliteration

Pratah Namami Tamsah Paramarkvarnam
Poornam Sanatan padam Purushottam akhyam,
Yasmin Idam Jagat Ashesham ashesh Moortou
Rajjwam Bhujangam Iva Prati bhasitam Vai.

Word Meaning

प्रातः –	At dawn	पुरुषोत्तम् –	Supreme
नमामि –	I bow down my head	अख्यम् –	who is called
तमसः –	Beyond darkness	यस्मिन् –	In whom
परम् –	extremely	इदं –	this
अर्कवर्णं –	shinning like the sun	जगत् –	world
पूर्णं –	complete	अशेषम्-	of manifold forms
सनातनपदं –	Eternal (ancient) Brahman	अशेष मूर्तौ	
		रज्ज्वां –	On the rope
भुजंग –	snake	प्रतिभासितं –	Super-imposition
इव –	like	वै –	like

Meanings

At every dawn, I bow down my head to that Eternal Brahman who is ever shining like the sun, who is beyond all darkness, who is complete and is thus called the Supreme. And that Brahman in whom, due to my ignorance, this world of manifold forms falsely appears to be true, like the snake vision superimposed on a rope.*

Explanation

*The super-imposition of the snake on the rope is a poignant analogy that is given by 'Vedanta', 'Tarka' and 'Nyaya'. The snake represents an unfounded fear whilest the rope indicates the actual reality. On account of the ignorance of actual reality, a deadly fear of death is generated in the heart of human beings whilest as a matter of fact, there is no basis whatsoever of any fear because it is only a projection of the mind due to its wild imagination. This is very true in our day to day life because without trying to know the basic realities, our minds attribute certain presumptions on the motives & intentions of others, resulting in fear of all negative tendencies like assault, cheating etc. Once the truth about 'Maya' is understood, the fear and such other negative tendencies will vanish & knowledge will be established.

(iv) श्लोक त्रयमिदं पुण्यं लोकत्रय विभूषणम् ।
प्रातः काले पठेद्यस्तु स गच्छेत्परमं पदम् ॥ ४ ॥

Source : Adi Shankara Stotram.

Transliteration

Shlok Trayam Idam Punyam
Lok Traya Vibhushanam,
Pratah Kaley Pathedhyastu
Sah Gachhet param padam.

Word Meaning

श्लोक त्रयम्	Three verses	पठेतः –	recites loudly
इदम् –	These	यः –	who
पुण्यं –	worthy of merit	तु –	indeed
लोकत्रय –	in the Three Worlds	सः –	he
विभूषणाम् -	reward	गच्छेत् –	attains (goes)
प्रातः –	In the morning	परमं –	Eternal
काले –	time	पदम् –	bliss, state

Meaning

In the morning time whosoever recites loudly these three verses is worthy of merit in the three worlds* and he will verily attain the Eternal bliss as a reward.

* The three words are earth, asteral (ether) & spiritual. On the earth we experience physical pleasures through various senses. On the asteral world, the form of pleasure is intellectual. And in the spiritual world the pleasure is in such a subtle form that it touches the core of the heart in the form of an experience, which can never be expressed in words.

3. गणपति प्रार्थना (नवग्रह सूक्तम्)

ॐ शुक्लांबर घरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत्सर्वं विघ्नोपशान्तये ।।

Transliteration

Om Shuklambram dharam Vishnum
Shashi-varnam Chatur-bhujam.
Prasanna-vadnam Dhyayet-sarvam
Vighnop-shantye

Word Meaning

ॐ –	Om. Symbol of the Para Brahman
शुक्ल –	white
अवंर –	dress
घरं –	wearing
विष्णु –	i.e. Vishnu
शशि-वर्णं –	Colour like moon
चतुर्भुजम् –	Possessing four hands
प्रसन्न-वदनं –	Pleasing countenance, Lustrous face
ध्यायेत् –	contemplate
सर्वं –	all
विघ्नः –	obstacles
उपशान्तये –	For pacification

Meanings

Om. I contemplate on that Vishnu, who is dressed in white, whose colour is like that of moon, who has four hands and a lustrous face for pacification of all obstacles.

Om. Shantih ! Shantih ! Shantih !

Explanations

This prayer is to Lord Ganapati. The word Ganpati needs to be explained.

गणानाम पतिः इति – गणपतिः – पति is a Controller & Protector.
गणानाम ईशः इति – गणेशः – ईशः is a Lord.
गण means a group of followers or attendants.

The ancient literature explains that Lord Siva has two sons i.e. Kartikeya & Ganapati. Further Lord Siva is described to be master of several "Ganas" i.e. group of followers or attendants but nowhere in the ancient literature have they explained & named the "Ganas" i.e. followers of Ganapati. For this a deep & critical analysis of Sri Ganapati Atharva Sirsha (which is a part of Atharva Veda) becomes necessary.

In the 5th mantra of Sri Ganapati Atharva Sirsha it is stated 'त्वं चत्वारिवाक्पदानि' i.e. four steps of speech & these are परा - पश्यन्ति - मध्यमा and 'वैखरी' (Refer sl.2 (ii) for details). This "Vaikhari" speech is the one that is uttered by the human mouth and can be reproduced on paper with the help of letters of our "Varna Mala".

Further analysis of the 9th sloka of the Sirsha reveals the following :-

गणादिं पूर्वमुच्चार्य To explain the words in the beginning, first contemplate on the three letters ग, ण & श. Here we find that whilst all the letters of the वर्णमाला are attached to the दण्ड i.e. ा. only these letters i.e. ग, ण & श are distinctly separate & disattached to the दण्ड. Further we find that in these three characters, we first have the half loop in 'ग', full upward swing of the loop in 'ण' and a downward fall after half a loop in the letter 'श'.

The first three words are followed by :- "वर्णादिं तदनन्तरम्" ।

This means that we can contemplate on the 52 characters of (देवनागरी) वर्णमाला i.e. अ to ज्ञ after that only. In the process, we find that the 16 vowels are *independent* by themselves but the consonents become complete only after addition of a vowel like अ or any one of the sixteen. That is why the mantra says "वर्णादिं तदनन्तरम्" and when the shortest mantra of Ganapati is formed, it is "गँ". This is explained by the words अनुस्वारः परतरः, "अर्धेन्दुलसितम्" and तारेण ऋद्धम् Thus this short mantra can be written only as "गँ".

Thus we find that Ganapati is the lord of our whole Varnamala (not to be literally taken as alphabets). It means a garland of colours because each character of the Varnamala adds a distinct & a different colour of its own and each character is a "Beej Mantra". It is therefore required to be pronounced correctly & within its specified time. For all this a wise director is needed because the ultimate benefit of correct utterance would be the upliftment of the Soul leading to Realisation of Brahman. The job of correct utterance & thereby upliftment has been entrusted to Lord Ganapati because all the letters are his "Ganas".

शुक्लांबर — whiteness which is efflugent (i.e. which shines & attracts) represents purity & restores peace of mind like the moon. In our search of the Truth — many obstacles — physical, mental & emotional — either of our own creation or from outside are likely to arise. To overcome them & to maintain internal peace the shining purity, dedication & concentrated action are necessary.

चर्तुभुजम् — The Lord of Obstacles, Sri Vighneswara, has four arms representing the four inner-equipments (antahkarna). In one hand He has an axe, in another a Rope. With the Axe, He cutts off the attachments of His devotees to the world-of-plurality and thus ends all the consequent sorrows, and with the Rope He pulls them nearer and nearer to the Truth, and ultimately ties them down to the Highest Goal. In his third hand He holds a rice ball (modaka) representing the reward of the joys of "Sadhana" which He gives to His devotees. With the other hand He blesses all His devotees and protects them from all obstacles on their Spiritual Path of seeking the Supreme.

The four hands are also interpretted as indicating the all persuasive power of the word that are formed by using the characters of the Varnamala when forming words & sentences. The hands are the means of doing all karma and the words which help us to do the karma are the effective & ultimate instruments in the search of the Truth.

प्रसन्न वदनं — The word 'Prasann-vadanam'' is used because this gigantic & intensive search by the Sadhak results in restoring total peace on him which he considers to be a reflection of Lord Ganesha & feels that it is by His Grace that this '**प्रसन्नता**' has been bestowed on him. This establishes that the search of the soul is the search of the Truth which is Sat Chit-Anand-Swaroop.

4. सरस्वति प्रार्थना

या कुन्देन्दु तुषारहार धवला या शुभ्र वस्त्रावृता ।
या वीणा वर दण्ड मण्डितकरा या श्वेत पद्मासना ।
या ब्रह्माच्युत शङ्कर प्रभुतिभिः देवैः सदा वन्दिता ।
सा मां पातु सरस्वती भगवती निःशेष जाड्यापहा ॥

Transliteration

Ya Kundendu Tushär Haar Dhavla
Ya Shubhra Vastra Vrta,
Ya Veena Var Dand Mandit Kara
Ya Shwet Padma-aasna,
Ya Brahm-achyut Shankar Prabhutibhi
Devai Sada Vandita,
Sa Mam Patu Saraswati Bhagwati
Nishesh Jadya-apahaa.

Word Meaning

या –	who	मण्डित–	adorned
कुन्द –	white Jasmine flower	करा –	Palm
इन्दु –	moon	श्वेत –	White
तुषार –	frost, dew	पद्मासना –	Lotus throne
हार –	garland	ब्रह्मा –	brahma
धवला –	white & pure	अच्युत -	Lord Vishnu
या –	who	शंकर –	Lord Sankara
शुभ्र –	white & radiant	प्रभुतिभिः	Beginning from
वस्त्रा –	clothes	देवैः –	By the Lords
वृता –	adorned with	सदा –	always
वीणा –	Veena	वन्दिता –	respected
वर –	beautiful	सा –	She (That)
दण्ड –	arm	मां –	me

पातु –	protect
सरस्वति –	Saraswati
भगवती –	Goddess
निःशेष –	without any remanent
जाड्य –	lazy
आपहा –	remove

Meanings

May Goddess Saraswati, *who is fair like Jasmine colour moon* & whose pure white garland is like frosty dew drops, who is adorned with radiant white clothes and on whose beautiful palm & arm rests the Veena, whose throne is white lotus, and who is surrounded & respected by Gods beginning with Lord Brahma, Lord Vishnu & Lord Mahesh, protect me. I beseech her to totally remove my laziness & sluggishness.

Explanation

Veena is a very sensitive stringed instrument whose vibrations & resonance of sound remains in the atmosphere for a very long time which can be heard only by sensitive ears. Similarly the vibrations of knowledge, whose Goddess is Saraswati, permeates air and reaches the heart of the seeker, restoring peace & resolving all his doubts. To seek knowledge, the prime enemy is sluggishness & laziness. Therefore, the Sadhak implores the Goddess of Learning to remove totally his sluggishness & laziness.

5. शारदा स्तुति

ॐ शुक्लां ब्रह्म-विचार-सार-परमाम्
आद्यां जगद्-व्यापिनीम्
वीणा-पुस्तक-धारिणीम् अभयदाम्
जाड्यांधकारापहाम् ।

हस्ते स्फाटिक्-मालिकां विद्धतीम्
पद्मासने संस्थितां
वन्दे तां परमेश्वरीं भगवतीम्
बुद्धिप्रदां शारदाम् ।।

Transliteration

Om Shukläm Brahma-Vichära-Sära-Paramäm
Ädyäm jagad-vyapinim
Vinä-pustaka-dhärinïm abhayadäm
Jädyändhakäräpahäm

Haste sphätika-mälikäm vidadhatim
Padmäsane samsthitam
Vande täm paramesvarïm bhagavatim
Budhi-pradäm shäradäm.

Word Meaning

ॐ –	Om. Symbol of the Para Brahman
शुक्लां –	Pure White
ब्रह्म-विचार	Thought on Brahman
सार-परमां	Supreme essence of the
आद्यां –	the first
जगद्-व्यापिनीम –	pervading the Universe
वीणा पुस्तक-धारिणीम् –	holding the Veena & the book
अभयदां –	granting fearlessness
जाड्या –	the darkness of
अन्धकार –	inertia

आपहां –	removing	**वन्दे तां –**	I salute her
हस्ते –	in (her) hand	**परमेश्वरीं –**	the supreme Goddess
स्फाटिक-मालिकां –	the garland of crystals	**भगवतीं –**	the Goddess
विदधतीं –	holding	**बुद्धिप्रदां –**	granting wisdom
पद्मासने संस्थितां –	seated in padma-äsana	**शारदाम् –**	Shärada

Meanings

I salute that Supreme Goddess Shäräda (Saraswati) who grants wisdom to us; (dressed in) white, being the supreme essence of the thoughts on Brahman; who is the first one, who pervades the world, who holds in her hands the Vinä, the book (scriptures) and the crystal rosary; who grants fearlessness, who dispells the darkness of our inertia; and who is seated in padma-äsana.

6. गुरु वन्दना

ॐ ब्रह्मानन्दं परम-सुखदं केवलं ज्ञान-मूर्तिं
द्वन्द्वातीतं गगन-सदृशं तत्त्वमस्यादि-लक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद् गुरुं तं नमामि ।।

Transliteration

Om Brahmänandam parama-sukhadam
kevalam jnäna mürtim,
Dvandvätitam gagana-sadrisham
Tattvamasyädi-lakshyam,
Ekam nityam vimalam-achalam
Sarva-dhi-säkshi-bhutam,
Bhävätitam triguna-rahitam
Sadgurum tam namämi.

Word Meaning

ॐ –	Om. The symbol of the ParaBrahman
ब्रह्मानन्दं –	of the nature of the Bliss of Brahman
परम्-सुखदं	giving (us) supreme happiness
केवलं –	the absolute one
ज्ञानमूर्ति –	the embodiment of Knowledge
द्वन्द्व-अतीतं	beyond the pairs of opposites,
गगन-सदृशं	like space
तत्-त्वम्-असि –	That Thou Art
आदि-लक्ष्यं –	indicated by such (statements)
एकं –	the One
नित्यं –	the Eternal
विमलं –	The Pure
अचलं –	the Un-moving
सर्व-धी-साक्षि-भूतं –	That which is the witness of all thoughts
भाव-अतीतं	beyond all expressions
त्रिगुण-रहितं	devoid of the three attributes
सद्-गुरुं तं –	That noble teacher
नमामि –	I salute

Meanings

I salute that noble Teacher whose nature is the Bliss of Brahman, who grants Supreme joy, who is the Absolute one, and the embodiment of Knowledge; beyond the pairs of opposites, like heat & cold, happiness & misery; comparable to space and indicated by statements like "That Thou Art"; the One, the Eternal, the Pure, the Unmoving and the Witness of all "thoughts"; the One beyond expression and devoid of the three attributes (i.e. Sattva, Rajas and Tamas).

7. शान्ति मन्त्रः

ॐ सह नाववतु। सह नौ भुनक्तु।
सह वीर्यं करवावहै।
तेजस्विना वधीतमस्तु मा विद्विषावहै ।।
ॐ शान्तिः। शान्तिः। शान्तिः।

Source : **उपनिषद्: महानारायण, कठ, श्वेताश्वतर, केन, तैत्तिरीय**
वेद – कृष्ण यजुर्वेद

Transliteration

Om Saha Navavathu, Saha Now Bhunakthu,
Saha Veeryam Karvavahai, Thejaswinavadheetham asthu,
Maa Vidwisha vahai
Om Shanthihi! Shanthihi! Shanthihi!

Word Meaning

ॐ –	Om. Symbol of the Para Brahman
सह –	together
नौ –	us both
अवतु –	may He protect
सहः –	together
नौं –	us both
भुनक्तु –	May He look after (the fruits of scriptural study)
सह –	together
वीर्यम् –	Put in effort with enthusiasm
करवावहै –	exert together (to find the true meaning of sacred texts)
तेजस्वि –	Lustrous
नौ –	of both of us
अधीतम् –	study
अस्तु –	may be
माः –	never
विद्विषावहै –	(may we two) quarrel

Meanings

Om, may He protect us both (teacher and the taught). May He look after us both to enjoy (the fruits of scriptural study). May we both exert together (to find the true meaning of the sacred text). May our studies be fruitful so that we acquire lustre. May we never quarrel with each other.

Om Peace be ! Peace be !! Peace be !!!

Explanatory Notes

The fact that the Rishi says that we both should not quarrel, has a deeper meaning. When some one acquires a little knowledge, that knowledge inflates his ego and leads to discussion. These discussions should reveal further facets of Truth and not create heat instead of Light.

४. शान्ति मन्त्रः

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे
वाचि प्रतिष्ठित-माविरावीर्म एधि।
वेदस्य म आणीस्थः श्रुतं मे
मा प्रहासीरनेनाधीतेनाहोरात्रान् संदधामि।
वदिष्यामि सत्यं वदिष्यामि
तन्मामवतु तद्वक्तारमवत्ववतु
मामवतु वक्तारमवतु वक्तारम्।
ॐ शान्तिः। शान्तिः। शान्तिः।

*Source :*Aitareya Upanishad, Rig-Ved.

Transliteration

Om Vang mey manasi pratishtitaa
Mano mey vaachi pratishtitam
Aavira-veerma Edhi
Vedasya Ma Aaneesthah
Shrutam Mey Maa prahaseeh
Anen-aadheeten ahoratraan
Sandhadhami Rtam vadishyami
Satyam vadishyami. Tan-maam-avatu.
Tad-vaktaaram-avatu. Avatu maam-avatu
Vaktaaram-Avatu-vaktaaram.
Om. Shantihi ! Shantihi !! Shantihi !!!

Word Meaning

ॐ –	Om The Symbol of Para Brahman	मनः –	mind
		मे –	my
वाङ् –	speech	वाचि –	in speech
मे –	my	प्रतिष्ठितम् –	is rooted
मनसि –	in mind	आविरावीर्मः	Brahman reveal thyself to me
प्रतिष्ठिता –	be rooted	ऐधि –	

वेदस्य –	of the veda theme
म –	me
आणीस्थ:	may I master
श्रुतं –	that (I have) heard
मे –	me
मा –	do not
प्रहासी: –	foresake
अनेन –	by this
अधीतेन –	by studies
अह –	days
रात्रान् –	nights
सन्दधामि –	continuously live
ऋतं –	Truth
वदिष्यामि –	think (speak)
सत्यं –	Truth
वदिष्यामि –	will speak
तत् –	that (Truth)
मां –	me
अवतु –	protect
तत् –	that (Truth)
वक्तारं –	he, who speaks (Teacher)
अवतु –	protect
अवतु मां –	protect me
अवतु –	protect
वक्तारं –	he, who speaks (Teacher)
अवतु –	protect
वक्तारं –	Teacher

Meaning

Om. May my speech be rooted in my mind,
may my mind be rooted in my speech;
Brahman, reveal thyself to me.

Oh ! Mind and speech, enable me to grasp the Truth that the Vedas teach.
Let not what I have heard forsake me.
Let me continously live my days and nights in my studies.
I think truth, I speak truth.
May that (truth) protect me. May that protect the teacher;
Protect me; protect the teacher; protect the teacher !!

Om. Shantih ! Shantih !! Shantih !!!

९. शान्ति मन्त्रः

ॐ आप्यायन्तु ममाङ्गानि वाव-प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि।
सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म
निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु
तदात्मनि निरतेय उपनिषत्सु धर्मास्ते
मयि सन्तु ते मयि सन्तु।
ॐ शान्तिः। शान्तिः। शान्तिः

Source : **केन, छान्दोग्य उपनिषद् (साम वेद)**

Transliteration

Om aapyaayantu mam-angaani vaak praana-
chakshuh shrotram-atho balam-indriyaani
ca sarvaani.
Sarvam Brahmowpanishadam ma aham
Brahma niraakuryam maa maa
Brahma niraakarod aniraakarnam astu
aniraakarnam mey astu.
Tadaatmani nirateya Upanishatsu dharmaaste
mayi santu te mayi santu
Om Shantih ! Shantih !! Shantih !!!

Word Meaning

ॐ –	Om	श्रोत्रं –	ear
आप्यायन्तु	may grow vigorous	अथो –	then
मम –	my	बलं –	strength
अङ्गानि –	limbs	इन्द्रियाणि -	senses
वाक् –	speech	च –	and
प्राणः –	vital air	सर्वाणि –	all
चक्षुः –	eye	सर्वं –	all (are)

ब्रह्म	Brahman
उपनिषदं	of the Upanishads
मा	never
अहं	I
ब्रह्म	Brahman
निराकुर्यां	I reject or deny
मा मा	never, never
ब्रह्म	Brahman
निराकरोत्	may spurn (reject)
अनिराकरणं	non-denial (of the Brahman)
अस्तु	may there be

अनिराकरणं	non-denial (no spurning)
मे	reposing in me
अस्तु	let there be
तत् आत्मनि	in the Atman
निरतेय	delighting
उपनिषत्सु	in the Upanishads
धर्माः	virtues
ते	they all
मयि	in me
सन्तु	may repose

Meaning

Om. May my limbs, speech, präna (vital air), eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishads. May I never deny the Brahman.

May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishads repose in me delighting in the Atman as a result of non-attachment to the wordly pleasures. May these (virtues) in me repose.

Om Shantih ! Shantih !! Shantih !!!

10. शान्ति मन्त्रः

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षीभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुवां सस्तनूभिः। व्यशेम देवहितं यदायुः।।
स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषाविश्व वेदाः।
स्वस्ति नस्ताक्ष्यों अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु।।
ॐ शान्तिः। शान्तिः। शान्तिः

Source: गणपति-अथर्वशीर्ष,
उपनिषद् – प्रश्न, मुण्डक, माण्डूक्य, सूर्य, तैत्तिरिय (अथर्ववेद)

Transliteration

Om bhadram karnebhihi srunuyaama devaah
bhadram Pasyema aksibhir yajatraah
Sthirair angais tushtuvamsa tanubhir vyasema
devatitam Yadaayuh
Svasti na Indro Vridha sravaahaah
Svasti nah pusha visva vedaah
Svasti na staarkshyo arishtanemihi
Svasti no Brahaspatir dadhatu
Om Santihi ! Santihi !! Santihi !!!

Word Meaning

ॐ –	Om	स्थिरैः –	hale and hearty
भद्रं –	auspicious	अङ्गैः –	by body
कर्णेभिः –	by ears	तुष्टवाँसः –	may we live
श्रृणुयामः -	we hear	तनूभिः –	By the body
देवाः –	O Gods	देवहितं –	for the benefit of the Devas
भद्रं –	auspicious	यदायुः –	entire span of life
पश्येम –	we see	व्यशेम –	May we have
अक्षभिः –	by eyes	स्वस्ति –	Blessings
यजत्राः –	on worshipped ones		

नः –	to us
इन्द्रः –	Indra
वृद्धश्रवाः –	ancient and famous
स्वस्ति –	Blessings
नः –	to us
पूषा –	Sun
विश्ववेदाः -	the all knowing
स्वस्ति –	Blessings
नः –	to us
तार्क्ष्यः –	Vayus (all the winds)
अरिष्टनेमिः	who saves (us) from harms
स्वस्ति –	Blessings
नः –	to us
वृहस्पतिः –	Brihaspati (Protector of the spiritual wealth in us)
दधातु –	may (He) give

Meaning

O ye Gods, may we (always) hear with our ears what is auspicious, O worshipful Ones, may we with our eyes always see what is auspicious. May we live the entire span of our allotted life hale and hearty, offering our praises (unto Thee). May Indra, the ancient and the famous, Pooshan (Sun) the all knowing, the Lod of Swift Motion, (Vaayu) who saves us from all harms and Brihaspati who protects the spiritual wealth in us — bless us (with the intellectual strength to understand the scripture and the resolute heart to follow the teachings).

Om Peace be ! Peace be !! Peace be !!!

11. शान्ति पाठ

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्त्वर्यमा ।
शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।
सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।
अवतु माम् । अवतु वक्तारम् ।।
ॐ शान्तिः । शान्तिः । शान्तिः ।

Source : तैतिरीय उपनिषद् – कृष्ण यजुर्वेद

Transliteration

Om sham no mitrah sham varunah,
sham no bhavatu Aryama.
Sham na Indro Brihaspatihi,
sham no Vishnu roorukramah.
Namo Brahmane. Namaste vayo.
Tvam eva pratyaksham Brahma asi.
Tvam eva pratyaksham Brahma Vadishyami.
Ritam Vadishyami.
Satyam Vadishyami. Tan mam avatu.
Tad vaktaram avatu.
Avatu mam. Avatu vaktaram.
Om Shantih ! Shantih !! Shantih !!!

Word Meaning

ॐ –	Om — Symbol of the Para Brahman
शम् –	Propitious (that which bestows welfare)
नः –	to us
मित्रः –	Mitra (Sun, the energy giver)
शम् –	Propitious
वरुण –	Varuna (water that which nourishes)

शम् –	Propitious
नः –	to us
भवतु –	may be
अर्यमा –	aryans (the ancestors)
शम् –	Propitious
नः –	to us
इन्द्रः –	Indra (leader of the Gods & God of our sense organs i.e. Indriyas)
बृहस्पति –	Brihaspati (sublime teacher of the Gods)
शम् –	Propitious
नः –	to us
विष्णु –	Vishnu (Lord who protects)
उरुक्रमः –	The all pervading (Referring to Vamana Avtar who by taking three wide steps covered the whole Universe & conquered it from King Bali)
नमः –	salutation(s)
ब्रह्मणे –	Unto Brahman — the creator
नमः –	Salutation(s)
ते –	Unto Thee

वायो –	O! Vayu (God of wind who presides over vital air which comprises of five pranas)
त्वम् –	Thou
एव –	alone
प्रत्यक्षम् –	Perceivable
ब्रह्म –	Brahman — the creator
असि –	art (are)
त्वम् –	Thou
एव –	alone
प्रत्यक्षम् –	perceivable
ब्रह्मः –	Brahman — the creator
वदिष्यामि -	I shall declare
ऋतमः –	the right (Truth) which is beneficial
वदिष्यामि -	I shall declare
ततः –	That (Brahman)
माम् –	me
अवतुः –	may protect
ततः –	That (Brahman)
वक्तारम् –	the speaker
अवतु –	may protect
अवतु –	may protect
माम् –	me
अवतु –	may protect
वक्तारम् –	the speaker

Meanings

Om. May sun (mitra) be propitious (that which bestows welfare) to us.

May varuna (water that which nourishes) bless us.
May blessings of Aryama (the ancestors) be with us.
May the grace of Indra (Leader of Gods) and Brihaspati (sublime teacher of Gods) be upon us.
May Vishnu, the all pervading (wide striding) be propitious to us.
Salutations to Brahman.
Salutations to Thee O Vayu !
Thou art the perceivable Brahman.
Thee alone shall I consider as the perceivable Brahman.
I shall declare : Thou art the Truth; Thou art the 'Beneficial'.
May that protect me; May that protect the speaker.
Please protect me; Please protect the speaker.

Om Peace be ! Peace be !! Peace be !!!

12. शान्ति पाठ

ॐ द्यौः शान्तिरन्तरिक्ष शान्ति
पृथिवी शान्तिराप;
शान्तिरोषधय शान्तिः।
वनस्पतयः शान्तिर्विश्वेदेवाः शान्ति
ब्रह्म शान्ति सर्व।
शान्तिः शान्तिरेव शान्ति सा मा शान्तिरेधि ॥
ॐ शान्तिः। शान्तिः। शान्तिः।

Source: यर्जुवेद। ३६। १७॥

Transliteration

Om dyauh shantir antariksham shantih prithvi
Shantir-apah, shantir-oshadhayah.
shantih !
Vanas-patayah shantir-vishve devah,
shantir-brahma, shantih sarvam,
Shantir shantir-ev shantih sa ma
shantir-edhi
Om Shantih ! Shantih !! Shantih !!!

Word Meaning

ॐ –	Om
द्यौ शान्ति –	May peace & tranquility flow to us from the celestial shining region.
अन्तरिक्षं शान्ति –	Peace from mid-space
पृथिवी शान्ति	Peace on the earth
आपः शान्ति	Peace from waters
विश्वेदेवाः शान्ति –	Peace from natures bounties
ब्रह्म शान्ति	Peace from the divine Knowledge
सर्व शान्ति	Peace from each and every source
शान्ति एव शान्ति --	Peace and only peace
सा शान्ति	That Peace

औषधयः शान्ति	Peace from medicinal plants	मा –	To me
वनस्पतयः शान्ति –	Peace from vegetation	ऐधि –	may come

Meaning

Om. May the peace & tranquility from the celestial shining region, from mid-space, on earth, from waters, from plants, from vegetating, from nature's bounties, from divine knowledge, from each & every source, peace & only peace flow unto me.

Om Shantih ! Shantih !! Shantih !!!

13. शिव प्रार्थना

ॐ नमस्ते अस्तु भगवन् विश्वेश्वराय महादेवाय,
त्र्यम्बकाय त्रिपुरान्तकाय त्रिकाग्निकालाय कालाग्नि रुद्राय,
नील कण्ठाय मृत्युंजयाय सर्वेश्वराय सदा शिवाय,
श्रीमन् महादेवाय नमः ॥

Source: **श्री रुद्र प्रश्न अनु, तैत्तिरीय संहिता, कृष्ण यजुर्वेद**

Transliteration

Om Namaste Astu Bhagwän Vishweshwaraye
Mahaḍevaye,
Trayambkaye Tripura-antkaye
Trikagni-kalaye Kalagni Rudraye,
Neel-kanthäye Mrįtungyaye Sarveshwaraye
Sada Shivaye
Shreemun Mahadevaye Namah:

Word Meaning

ॐ –	Om Symbol of the Para Brahman
नमस्ते –	My Salutations
अस्तु –	be, to
भगवन् –	Oh Lord
विश्वेश्वराय्	who is the creator & protector of the universe
(यः –	who)
महादेवाय –	who is greatest among the gods
त्र्यम्बकाय –	who has three eyes
त्रिपुरान्तकाय	who is the annihilitor of all the three worlds.

त्रिकाग्नि कालाय	who is the master of sacrificial fire of three kinds
कालाग्नि रुद्राय -	who is the Lord of Pralaya (delusion)
नीलाकण्ठाय	whose throat is blue
मृत्युंजयाय	who is the conqueror of death
सर्वेश्वराय –	who is the Lord of all
सदाशिवाय	who is always propitious
श्रीमन् –	who possesses all the marks of greatness & dignity including beauty, grace splendour & lustre

महादेवाय - who is greatest among gods

नमः - I salute

Meanings

Om. I bow down to Lord Siva, who is the creator & protector of the Universe, who is the greatest among gods, who has three eyes, who is the annhilator of all the three worlds, who is the master of sacrificial fire of three kinds, who is the Lord of Pralaya (cause of deluge), one whose throat is blue, who is the conquerer of death, who is the Lord of all, who is always propitious, who is possessed of all marks of greatness & who is the greatest amongst gods. To Him my prostrations.

Explanatory Notes

The figure three indicated in the words त्रिपुरान्तकाय and त्रिकाग्निकालाय has got various subtle meanings. All these meanings hold true in their respective places and their contexts. In the Trimurti, we have got Brahma, Vishnu & Mahesh. In Trilok, we have the Earth, Antariksha & higher world. In Trikal, we have the Past, Present & Future. In Tri-ambkai, His third eye represents enlightenment or even the anger of destruction.

In short when one becomes dual, the multiplication starts & the figure three is the indicator of that multiplication but yet in the ultimate analysis there is only 'One' behind all this multiplication.

14. महा-मृत्युंजय मन्त्र:

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव वन्धनात् मृत्योर्मुक्षीय माऽमृतात् ।।

Source : **महानारायणोपनिषत्, तैत्तिरीय संहिता, कृष्णयजुर्वेद**

Transliteration

Om Trayam-bakam Yajamahe
Sugandhim Pushti vardhanam,
Urva-arukam-iva Bandhnat,
Mrityor muksheeya ma- amritat.

Word Meaning

ॐ –	Om. Symbol of the Para Brahman
त्र्यम्बकं –	The three eyed one — i.e. Lord Shiva
यजामहे –	We all worship
सुगन्धि –	Full of fragrance
पुष्टि –	strength
वर्धनम् –	One who increases
उर्वा –	ripe cucumber
अरुकम् –	ready to be plucked
इव –	just like
बन्धनात् -	from bondage
मृत्योः –	of death
मुक्षीय –	Bestower of salvation
मा –	me
अमृतात् –	Towards eternity

Meanings

Om. We worship Lord Siva (the three eyed one) who is full of fragrance and who nourishes all beings; May He liberate me from death, for the sake of immortality, just as the ripe cucumber is severed from its bondage (of the creeper).

Explanatory Notes

This prayer is addressed to Lord Siva as 'Shanker' and 'Trayambak'. शङ्कर is शम (Blessings) + कर (giver) and Trayambak is the three eyed one where third eye is the indicator of giver of Knowledge which destroys our ignorance & releases us from the bondage of cycle of death and rebirth.

Benefits :

It is a rejuvinating mantra. + It protects from accidents of every type. It has a great curative effect from diseases even declared incurable by doctors. It is a mantra to conquer death.

It is Lord Siva's moksha Mantra. It bestows health, wealth, long life, peace, prosperity, satisfaction and immortality.

Method :

Get at 4 a.m. in Brahma Mahurat. Chant it with sincerity, faith and devotion for 15 minutes atleast to begin with and then extend.

15. गायत्री मन्त्रः

ॐ भूर्भुवः सुवः, तत्सविर्तु वरेण्यं ।
भर्गो देवस्य धीमहि, धियो यो नः प्रचोदयात् ।।

Source: सूर्य उपनिषद्, ऋक्वेद 3-62-10, यजुर्वेद 3-15

Transliteration

Om bhur bhuvah Svah, Tat-savitur varenyam.
bhargo devasya dhimahi,
Dhiyo yo nah prachodayat.

Word Meanings

ॐ –	Om. Symbol of the Para Brahman
भू –	Bhu-Loka (Physical Plane)
भुवः –	Antariksha-Loka (Astral Plane)
स्वः –	Svarga-Loka (Celestial Plane)
तत् –	That, Transcendent Reality i.e. Paramatman
सवितः –	Sun i.e. Pratyaksha Narayan, Isvara or Creator (As we cannot see God with our mortal eyes)
वरेण्यम् –	Worthy of choosing for worship & adoration
भर्गः –	Remover of sins & ignorance; Bestower of glory & effulgence
देवस्य –	Resplendent (Jnana-Svarupa) shining
धीमहि –	We meditate (with intelligence)
धियः –	Totality of Buddhi i.e. intellect & Understanding
यः –	Which (who)
नः –	Our (to entire Universe)
प्रचोदयात्	Enlighten, guide, Impel (forceful exist of darkness in its totality)

Meanings

"We meditate on that Isvara's (i.e. Pratyaksha Narayan's Symbol i.e. Sun) Glory who has created the Universe; who is fit to be worshipped; who is the embodiment of Knowledge and Light, who is the remover of all sins and Ignorance. May he illuminate (enlighten) our (entire universe's) intellects."

16. प्रार्थना मन्त्रः

ॐ स्वस्ति प्रजाभ्यः परिपालयन्ताम् ।
न्यायेन मार्गेण मही महीशाः ।।
गो ब्राह्मणेभ्यः शुभमस्तु नित्यं ।
लोकाः समस्ताः सुखिनो भवन्तु ।।
काले वर्षतु पर्जन्यः ।
पृथिवी सस्यशालिनी ।।
देशोऽयं क्षोभ रहितः ।
ब्राह्मणास्सन्तु निर्भयाः ।।

Transliteration

Om. Swasti Prajabhya Paripalyantäm
Nyayaen Margain Mahi Maheesha,
Go Brahmanebhya Shubham-astu Nityam
Lokah Smastah Sukhino Bhavantu,
Kale Varshsu Parjanya,
Prithivi Sasya-Shalini,
Desho-ayem Kshobh Rahitäh,
Brahmanah-santu Nirbhaya.

Word Meanings

ॐ –	Om. Symbol of the Para Brahman
स्वस्ति	Hail — (Praise)
प्रजाभ्यः –	All the subjects (People)
परि-पालयन्ताम्	full of vigour Protector King who Protects with full vigour
न्यायेन –	Justice
मार्गेन –	sense of (on the path of)
मही –	Earth
महीशाः –	The Kings
गो –	Cow
ब्राह्मणेभ्यः	To Brahmin i.e. knower of Brahman
शुभमस्तु –	Auspicious be
नित्यम् –	Always
लोका –	Subjects

समस्ताः –	All
सुखिनो –	happy, contented
भवन्तु –	be
काले –	Appropriate time
वर्षतु –	fall
पर्जन्य –	the rains
पृथिवी –	the earth
सस्य-शालिनी –	Full of ripe grain

देशो –	country
अयं –	this
क्षोभ –	agitation, disturbances, irritations
रहितः –	devoid of
ब्राह्मणाः –	All the Brahmins
सन्तु –	may become
निर्भयाः –	fearless

Meanings

Om. Praise be to all the kings, who protect all their subjects with full vigour and with full sense of justice. May the cows and Brahmins be always contended. May all the subjects be always happy. May the rains fall always at the appropriate time so that the fields are full of ripe grain. May this country be always free from agitation & disturbances. May all the Brahmins (Learned men) be fearless.

17. कल्याण प्रार्थना

ॐ सर्वेषां स्वस्ति भवतुं। सर्वेषां शान्तिर्भवतु।।
सर्वेषां पूर्णं भवतु। सर्वेषां मङ्गलं भवतु।।

Transliteration

Om Sarvesham Swasti Bhavtu,
Sarvesham Shantih Bhavtu,
Sarvesham Poornam Bhavtu,
Sarvesham Manglam Bhavtu.

Word Meaning

ॐ –	Om	सर्वेषां –	May all be
सर्वेषां –	May all be	पूर्णं –	complete in all respects (Perfect)
स्वस्ति –	auspicious	भवतु –	become
भवतु –	become	सर्वेषां –	May all be
सर्वेषां –	May all be	मङ्गलम् –	blessed
शान्तिः –	attain peace	भवतु –	become
भवतु –	became (attain)		

Meanings

Om May all become auspicious;
May all attain peace;
May all achieve perfection;
May all be blessed.

18. कल्याण प्रार्थना

ॐ सर्वे भवन्तु सुखिनः । सर्वे सन्तु निरामयाः ।।
सर्वे भद्राणि पश्यन्तु । मा कश्चित् दुःखभाक् भवेत् ।।

Transliteration

Om Sarve Bhavantu Sukhinah
Sarve Santu Niraamayaah
Sarve Bhadraani Pashyantu
Maa-Kaschit dukha-bhak Bhavet
Om Shaantih ! Shaantih !! Shaantih !!!

Word Meaning

ॐ –	Om	भद्राणि –	prosperity, auspiciousness
सर्वे –	all	पश्यन्तु –	may see, enjoy, experience
भवन्तु –	may be (became)	मा –	not
सुखिनः –	happy	कश्चित् –	any body
सर्वे –	all	दुःखभाक् –	experiencer of misery, sorrow, unhappiness
सन्तु –	may be (became)	भवेत् –	may be (become)
निरामयाः –	free from disease (healthy)		
सर्वे –	all		

Meanings

Om May all be happy; may all be healthy; may all see auspiciousness, may none suffer.

Om Peace be ! Peace be !! Peace be !!!

19. प्रार्थना

ॐ असतो मा सद्गमय।
तमसो मा ज्योतीर्गमय।
मृत्योर्माऽमृतं गमय।
ॐ शान्तिः। शान्तिः।। शान्तिः।।।

source: बृहदारण्यक उपनिषद् (शुक्ल यजुर्वेद) १-३-२८

Transliteration

Om asato maa sadgamaya
tamaso maa Jyotirgamya
mrityormaa amritamgamaya
Om Shantihi! Shantihi!! Shantihi!!!

Word Meaning

ॐ	Symbol of the Para Brahman.	ज्योतिः –	Light of Truth
	From that which is not real	गमय –	Lead (guide)
मा –	me	मृत्यो –	From death as a result of not understanding reality
सद् –	To ultimate reality		
गमय –	Lead (guide)	मा –	me
तमसो –	From darkness resulting from ignorance	अमृतम् –	To immortality with the cessation of ignorance
मा –	me	गमय –	Lead (guide)

Meanings

Om! Lead me from untruth to Truth, from darkness to light, and from death to immortality.

Om Peace be! Peace be! Peace be!

20 शान्ति मन्त्रः

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।
ॐ शान्तिः । शान्तिः । शान्तिः ।

Source: ब्रहदारण्यक, ईश, नारायण उपनिषद् शुक्ल यजुर्वेद

Transliteration

Om Poorna-madah poornam-idam poornaat
poornam-udachyatey,
poornasya, poorna-madaaye
poornam-eva- avashishyatey
Om Shantihi ! Shantihi !! Shantihi !!!

Word Meanings

ॐ –	Om. Symbol of the Para Brahman
पूर्णम् –	Infinite (whole)
अदः –	that
पूर्णम् –	infinite (whole)
इदम् –	this
पूर्णात् –	from the infinite (whole)
पूर्णम् –	the infinite (whole)
उदच्यते –	becomes manifest
पूर्णस्य –	from the infinite (whole)
पूर्णम् –	the infinite (whole)
आदाय –	is negated
पूर्णम् –	the infinite (whole)
एव –	alone
अवशिष्यते -	remains

Meanings

Om. That is whole; this is whole; from the whole, the whole becomes manifest. From the whole when the whole is negated, what remains is again the whole.

Om Peace be ! Peace be !! Peace be !!!

OR

The Essence :

Om. That (Supreme Brahman-Parmatma) is infinite and this (conditioned Brahman i.e. Jeeva) is infinite. The infinite (conditioned Brahman proceeds from the infinite (Supreme Brahman). (Then through knowledge), taking the infinite of the infinite (conditioned Brahman), it remains as the infinite (unconditioned Brahman) alone.

Om Peace be ! Peace be !! Peace be !!!

अथ पंचमुखी रुद्राक्षधारण विधि :

ॐ ह्रौं आँ क्ष्म्यौं स्वाहा। इति मन्त्र

अस्य श्रीमन्त्रस्य ब्रह्मा ऋषिः। गायत्री छन्द सदाशिवकालाग्निरुद्रो देवता ॐ बीजं स्वाहा शक्तिः अभीष्ट सिद्ध्यर्थे रुद्राक्षधारणार्थे जपे विनियोगः। ब्रह्मऋषये नमः शिरसि। गायत्रीछन्दसे नमो मुखे। श्रीसदाशिवकालाग्निरुद्रदेवतायै नमो हृदि। ॐ बीजाय नमो ~~गुह्ये~~ गुह्ये। स्वाहा शक्तये नमः पादयोः॥ (अथ करन्यास) ॐ ॐ अंगुष्ठाभ्यां नमः। ॐ ह्रीं तर्जनीभ्यां स्वाहा। आँ ॐ मध्यमाभ्यां वषट् ॐ क्ष्म्यौं स्वाहा, करतलकरपृष्ठाभ्यां फट्॥ (अथाङ्गन्यास) ॐ ॐ हृदयाय नमः। ॐ ह्रीं शिरसे स्वाहा। ॐ आँ शिखायै वषट्। ॐ क्ष्म्यौं स्वाहा अस्त्राय फट् (अथ ध्यानम्) हावभावविला- सार्द्धनारिकं श्री [illegible]।

द्वाशलोत्पाल कपालशूलवीनं चिन्तये
जगोवि चां विभूतये ॥ इति पञ्चमुखी ०७

Shiva Sutra
Saundarya Lahari